OCTOBER, 1935

JOURNAL OF CALENDAR REFORM

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THE WORLD CALENDAR

Every Year the Same

JANUARY

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
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APRIL

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JULY

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OCTOBER

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FEBRUARY

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MAY

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AUGUST

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JUNE

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SEPTEMBER

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17	18	19	20	21	22	23
24	25	26	27	28	29	30

DECEMBER

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24	25	26	27	28	29	30

YEAR-END DAY, December Y, follows December 30th every year
LEAP-YEAR DAY, June L, follows June 30th in leap years

The World Calendar regulates the twelve-month year. It is balanced in structure, perpetual in form.

Its twelve months are multiples of halves and quarters. The equal quarters consist of 3 months; the first month has 31 days; the remaining two have 30 days. These quarters also comprise 13 weeks or 91 days, of which 13 days are Sundays and 78 are weekdays. Each month has 26 weekdays.

In the perpetual calendar, Year-End Day, the odd 365th and last day of the year, is considered as an extra Saturday between December 30th and January 1st. The additional 366th day in leap year is considered as another extra Saturday between June 30th and July 1st and is called Leap-Year Day. These days are tabulated as December Y and June L respectively, by which method the 31-day months begin the quarters. It is recommended that these two stabilizing days be considered by the United States as holidays. January 1st, New Year's Day, falls on Sunday, and the working week begins the following day.

The revised twelve-month year in its even quarters conforms to the seasons, recognizing natural laws. Comparisons are easily obtained; changes involved require a minimum of adjustment; expenses are not increased for business and the consumer; religious and secular holidays are stabilized, and the transition from the old to the new order is made easy by the retention of the twelve-month year.

"Our stability is but balance."—Robert Bridges.

INTERNATIONAL CHURCH COMMITTEE

A STANDING committee on calendar reform was created by the Universal Christian Council—international central body of all non-Roman churches—at its annual meeting in Chamby, Switzerland, on August 21.

The committee will be composed of one representative member from each Section of the Council (Orthodox churches, American churches, British churches, European churches). Its first duty will be "to prepare further common action by the churches concerning stabilization of Easter and general reform of the calendar, before the meeting of the League of Nations Commission, to be held in the spring of 1936."

The committee is also authorized to communicate with governments and with any influential groups or personages for the purpose of advancing the cause of calendar reform.

A formal resolution passed by the Council directs the Council's permanent Research Department to continue its studies of calendar reform and to carry on "further educational work" throughout the churches regarding this subject.

SIGNIFICANCE OF ABBOT CABROL'S VISIT TO ROME

By EDWARD S. SCHWEGLER, D.D.

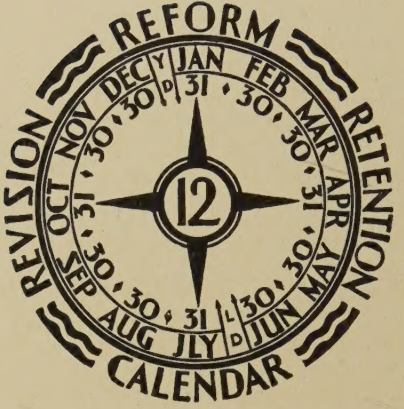
(See article on page 117)

TO CHURCHMEN in general, and to the Catholic priesthood in particular, the visit of Abbot Cabrol to the Vatican marks an important step in the progress of calendar reform. Certainly a great value must be attached to the initiative displayed in this matter by the renowned Benedictine.

Abbot Cabrol was born in Marseilles in 1855, and was educated at the College of Marseilles. He was professed at the Benedictine Abbey of Solesmes in 1877, and ordained to the priesthood in 1882. For the next eight years he held the post of professor of ecclesiastical history at Solesmes. From 1890 to 1896 he was Prior of Solesmes, and during most of that time was also professor of archaeology and ecclesiastical history at the University of Angers. In 1896 he became the first prior of St. Michael's, Farnborough, and in 1903 Abbot of Farnborough.

Abbot Cabrol has occupied many distinguished posts in his career. He was president of the French section of the Eucharistic Congress in 1908; was entrusted with various scientific missions in France, Italy, Switzerland and Germany by his order, and represented the French Benedictine Congregation at Rome on numerous occasions. He is a Fellow of the Royal Society of Antiquaries and Officier d'Académie, France, 1932.

The list of the Abbot's writings, either in French or in English, is impressive. In French he has written more than a dozen important books on the liturgy and ecclesiastical history, and he is an editor of the great *Dictionnaire d'Archéologie Chrétienne et de la Liturgie,* the eleventh volume of which has only recently appeared. In English, his best known books include *The Mass: Its Doctrine and History, Liturgical Prayer, Holy Week, The Roman Missal, Prayer of the Early Christians,* and *Mass of the Western Rites.* Abbot Cabrol has also written many important articles for the *Catholic Encyclopedia,* among them being Breviary, True Cross, Divine Office, Christian Worship, Office of the Dead, etc.



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